

694. A. 16

A

S E R M O N

Preach'd in

CHRIST- Church, DUBLIN,

On Thursday the 23d. of OCTOBER, 1735.

Being the ANNIVERSARY of the

Irish Rebellion.

Before His GRACE

LIONEL Duke of DORSET,
Lord Lieutenant General, and General Governor of
IRELAND;

And the Lords *Spiritual* and *Temporal* in Parliament
affembled.

By **THOMAS**, Lord Bishop of **DERRY.**

Published by His GRACE's Special Command, and by Order of
the House of LORDS.

D U B L I N :

Printed by R. OWEN, Bookseller in Skinner-Row, M,DCC,XXXV.

Die Veneris 24^o Die Octobris, 1735.^o

IT is Ordered by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House shall be, and are hereby given to the Lord Bishop of DERRY, for his Sermon preached before this House yesterday at Christ-Church; and his Lordship is hereby desired to Print and Publish the same. And that no Person presume to Print the said Sermon, but such as his Lordship shall appoint.

En. Sterne, Cler^o Parliamentor.

BY Virtue of the foregoing Order, I do appoint Robert Owen to Print this Sermon, and do forbid any other Person to Print the same.

THO. DERRY.



A

S E R M O N

Preach'd in
Christ-Church, DUBLIN, &c.

*Zechariah, Chap. xii. Verse the 5th.
 And the Governours of Judah shall say in their Heart,
 the Inhabitants of Jerusalem shall be my Strength,
 in the Lord of Hosts their God.*

ALTHOUGH these Words only represent the Joy which shall fill the Hearts of the Jewish Leaders, on beholding the Victories obtained by them in their Return from Captivity; yet they are Literally true of every wise Prince, and Ruler of his People. The Inhabitants of the Country are always the real Strength of the King, when they obey the Lord of Hosts, their God.

B

But

But this Text may be otherwise translated: And then will contain an Admonition, which is the most proper Meditation for us at present. The Hebrew more exactly signifies, *The Governours of Judah shall say in their Heart, there is Strength to us and to the Inhabitants of Jerusalem in the Lord of Hosts their God.* The Lord of Hosts is the only Security of Prince, and People. He protects them secretly by his Providence, and more visibly by his Laws, which will guide them to Prosperity. God in Nature and Reason hath promulged the Rule of Righteousness; which Governours are to transcribe, and enforce by their civil Sanctions. When they do so; they will make themselves and their Subjects happy. God, when he gathered Mankind into Society by their Natures, spake to them by Reason, (which, however despised, however disobeyed, ought to be revered, as his dread Voice) as St. Paul, and St. James do to Christians. *Ye are called unto Liberty,* says St. Paul; and then he immediately shews the Propriety of the Divine Expression, *for all the Law is fulfilled in one Word, even in this; Thou shalt love thy Neighbour as thy self.* Justly doth the Brother of our Lord call this Maxim *The Royal Law*; and exhort us, *so to speak and to act as they that shall be judged by this Law of Liberty.* Ep. St. James c. 2.

If Rulers are ever seduced by the Vanity, or Ignorance, or Selfishness of Power, to neglect this Principle and

and Spirit of equal Government ; if they refuse in this to *trust in the Lord, and lean to their own Understanding* ; or (what often are called by its Name) their Pride and ungoverned Fancies ; History teaches us, that Oppression on the one Hand, and Discontent and Sedition on the other, will bring Misery and Calamities on *Both*.

My present Design is to explain in what Sense the Lord is the only Strength, in every Age, of the Governors, and their People.

Secondly to prove that he is so to these Nations ; if we will behave ourselves, as their Constitution requires.

And *Lastly* to observe that doing so, is the only Way of shewing that we are sincerely thankful for the Deliverance, which we this Day commemorate. And the only effectual Means of disappointing all future Designs ; if our Enemies actuated by the same cruel Religion, the same unabated Resentments, and encouraged by the same Flattery of Hope, should again attempt to destroy us.

First, I am to explain in what Sense the Lord may become the Strength of any Nation.

Since God made every Thing, and allotted to each their Portion of Abilities, and fore-knew the necessary Consequences which must follow from them ; He as much intended these as the Things themselves, and He as really effects what they produce, as if, without their Intervention, he had himself immediately delivered them
unto

unto us. If therefore he hath ordained, that any Misfortune should constantly attend a vicious Behaviour, it is as much his Chastisement as if he directly inflicted the Blow from Heaven. And if he hath so fashioned the Nature of Things, that any Felicity shall accompany a worthy Conduct, That natural Reward is his Gift; is his Approbation of Virtue. Nature is nothing, but his Appointment, his Will; is nothing but the System of Laws according to which in his Goodness and Wisdom, he resolves to act, *Prov. xvi, 4. the Lord, as the wise Man expresseth it, hath made all Things for himself; in the Hebrew, fitted every Thing to each other, yea even the wicked for the Day of Evil.* The greater the Sagacity, and exacter the Care which have been employed to contemplate the visible Creation; the more abundant Evidence arises, that the whole is not only preserved, but still managed by the Author of it. That it is not a Machine, which goes on when finished independent on its Maker; but a Government, over which he not only presides, but in which he continually acts, and carries on his Design by executing the Rules himself appointed. All the Discoveries of this last Age, (which do Honour to human Abilities, and at the same time teach them Humility,) are only of a few Facts; of a few of those Laws by which he governs and conducts his own World. It is now known with Certainty, that Matter and Motion alone can produce nothing, no not so much as a rude
Heap

Heap of Sand. Mechanism is a Word invented by Vanity and Laziness. By Vanity, which would pretend to comprehend all the Principles of the Universe within the minute Grasp of its Imagination and Reasonings. By Laziness, which would turn patient Philosophy from searching after separate Truths by the slow and painful Labour of Experiments, and making careful Deductions from them, into Talkativeness and Romance. Consulting Experiments is to a Philosopher, like examining Records to an Historian. Without submitting faithfully to those enlightening Fatigues the Performances of either are seducing Falshoods and Amusements. Many celebrated poor Mortals, ridiculous with their Insolence of Learning, have sat in their idle Libraries, and written down their Dreams, how the Universe, and all its beneficent Wonders arose by Matter variously figured and modified by Motion, and presumed to account for every Thing from thence, without giving themselves the Trouble to know what that Universe was, whose Birth and Appearances they so proudly explained. But real Philosophy hath learnt that there are no Principles but the Will of God, the Laws of God, and the Power of God: That all Beings obey his Impressions and are conducted by them, whether animate or inanimate, whether active or passive Creatures: That the one pursue the various Tendencies with which he continually actuates, as it were, and gives them Force; the other follow the various In-

C

stincts

fincts and Affections by which he distinguishes, enlightens, and determines without destroying the Freedom of their Natures. To repeat the Words, which were the Death-bed rejoicing of the * greatest uninspired Man that ever lived, flowing from a modest Consciousness of a Life well-spent to the noblest Purpose: *I have lived to marry Philosophy, as God designed it should be, to Religion:* And those that God hath joined No Man hereafter shall ever be able to put asunder.

All Things therefore around us, which we behold, proceed from free, tho' certain Appointments, and are conducted and accomplished by him, *who upholdeth all Things by the Word of his Power.* Vain and pernicious is the common opinion, which leads Men to reverence the extraordinary Instances of Interposition with Awe, and Trembling; and at the same time hardens them to be regardless of those constant Methods of his governing the World and Mankind. Nature and Miracles are equally the Effects of his Power; but the one uniform and regular, the other occasional. He could indeed with equal Ease have conducted the Universe by uncertain and every Day Interferings; as the Necessities of his Creatures, and their Way-ward Behaviour required. He might have established no order, no general Laws at all. Though this perhaps could have equally shewn his Kindness, it would not

* Sir ISAAC NEWTON.

have

Have manifested his Wisdom. Nay such Kindness, although more awakening to inattentive Minds, by Novelty and the Surprize of unexpected Examples of Goodness, or Anger which is also Goodness; would, have prevented the greatest of his Bounties. If we depended on his particular Providence, and effectual Concurrence visibly accomplishing for us all we undertook; we should neglect to cultivate our Abilities, improve our Reason by Use, and confirm our Strength by Application. It is this wise Necessity of trusting to ourselves, that opens and enlarges the Capacities of our Souls, and raises us up to the Perfection of our Natures. He hath hung therefore on each other a Series of connected Blessings, fitted them to each other, and shewn as much Goodness as Wisdom, in the kind withholding such Manifestations of his fatherly Care, as would make the Scheme of his Providence useless. When Men obtain any Advantages by their Abilities and Industry, let them ask, who bestowed these Capacities, or provided the Blessing that rewards them. The greater these are, the higher the Obligation to Humility and Thankfulness: To lift up our Eyes full of modest Joy to the Author and Finisher of every good Gift; and enquire whether we have rightly employed the intrusted Talents. The Talents are not ours, the Improvement, and the Application are alone our Merit, and our boasting. 1. Cor. iv, 7. *For who maketh thee to differ from another? And what hast thou that*

they have not? Or what hast thou that thou

thou didst not receive? Now if thou didst receive it, why dost thou Glory, as if thou hadst not received it. Jer. ix. 23. Let not the rich Man glory in his Riches; let not the mighty Man glory in his Strength; let not the wise Man glory in his Wisdom; but he that glories, let him glory in this, that he understandeth the loving Kindness of the Lord. That all those distinguishing Abilities and Privileges, which he values, flow from thence, and are splendid Worthlessness when not used to promote the gracious Intentions of universal, impartial, and therefore truly Godlike loving-kindness.

God then is the Strength of a Society, as he hath revealed to it by our Reason, every prudent Measure of Security; as we receive from his Gift, our Abilities of executing those Directions; and because also when *we plant or water He alone giveth the natural Encrease.* And we may be confident of Success, when we pursue the Ends he ordains, by the means he hath appointed. When Government hath nothing in View, but to distribute to every Part of a Nation those Blessings, for the Attainment of which he made us Social by our Natures; when *Glory is given to God* by a reasonable Piety, and *good-will flourishes among Men* by Justice and Mercy, *Peace will be upon Earth; and the Lord be the Strength of the Prince, and the People.*

Hear what our blessed Saviour says to those of his Disciples, who shall at any time be advanced to the
mi-

nisterial Honour of ruling a People. *The Princes of the Gentiles exercise Dominion over them; and they that are great exercise Authority upon them; but it shall not be so among you; but whosoever will be great among you, Let him be your Minister; and whosoever will be chief among you, Let him be your Servant.* And then he enforces the Command, and dignifies the Service, by proposing his own sublime and amazing Example; *even as the Son of Man came not to be minister'd unto, but to minister; and give his Life a Ransom for many.* Hear what the Apostle says to all, who live under Government. *Let every Soul be subject unto the higher Powers; for there is no power but of God. Whosoever resisteth the Power, resisteth the Ordinance of God. For He is the Minister of God to thee for good.* If honouring thy Father and thy Mother hath the Promise that *thy Days shall be long in the Land, which the Lord thy God giveth thee*, much more will a reasonable Submission to the Parents of our Country entitle us to the Reward here mentioned. For the Sanction of this Commandment seems to mean that honouring Parents at home will habituate Men to proper Obedience to those, who govern them for their good; and educate and prepare them to reverence the Laws. That nothing could more effectually contribute to make them long possess and enjoy, in Peace and Prosperity, the Land which the Lord their God had given them. For early Habits

of Respect and Discipline, and Family-Submission will be a chief Means of preserving the Society free from Sedition and Disorder. But Turbulence, ungoverned Passions, and a Contempt against the natural Authority of a Father, will extend themselves towards other Governours, and bring Ruin and Destruction on any People. The common Interpretation seems not so free from Difficulties, because not so reconcilable to Experience.

Government and Submission then are the Ordinances of God in Reason and in the Gospel, to make the governed happy. In whatever Instances the Care of the Rulers can advance our Felicity and Perfection, more than our solitary Industry and Endeavours, their Duty obliges them to watch over the common Advantage; and labour for the People's Prosperity, and Improvement. But in whatever Men can more effectually secure their own true Happiness, and inward Worthiness, than the Vigilance, the Guidance, or Assistance of the Magistrate, they have a Right, and that implies a Duty, to exert their private Strength, and follow their own Prudence. These are the natural Boundaries between the Powers of the Rulers, and the Privileges of the ruled. The general Good is the Aim of Both, the Limitation of Both. And when in Obedience to God both unite in a wise and ardent Pursuit of it, This will be Strength to Both.

Pride

Pride and Ambition, Vice and Luxury, unreasonable Jealousies and Sedition, Bigotry and Superstition, have often made this divine End of Government neglected by the Princes of the Earth, and the People. For that Reason both were miserable; destroying and destroyed by each other. The Fault was common, the Punishment was so too. *They neglected to retain God in their political Thoughts, and therefore he gave them up to their vain Imaginations. He hath shewed thee O Man what is Good and what doth the Lord require of thee,* but that all Orders and Degrees of Men among us should be obliged to *do justly, taught to love Mercy, assisted and permitted to walk humbly before God*: Then will the Laws of God for Society be reduced into Practice; such a People must be happy; and have their Happiness encreased by knowing it to be lasting.

Having now shewn in general what Conduct will make the Lord of Hosts the Strength of any Prince and his People; Let us in the

Second Place, review by it the Constitution of these Kingdoms to which we belong,

I do not pretend, by the short Sketch I shall give of it, to inform and instruct my Hearers; but to rejoice together with them on beholding its Strength and Beauty. Men are pleased with the Picture of a beloved Friend, tho' ill-drawn and ill-painted; if the Likeness recalls his Countenance and Features to the Memory.

The

The Inhabitants of these Kingdoms, and of none but these, are guided, and protected, and can only be punished by Laws deliberated on, agreed to, and voted by those themselves who are to be governed by them. And nothing, but this blessed Privilege, is civil Liberty. When the general Consent is to enjoin a Law, what Motive can that have but to make the whole happy. But if at any melancholy and perverse Juncture, it should be hurried and betrayed by Party, or Prejudice, or present Interest to prefer some short-lived View, the Favourite Point that flattered for a while will soon discover its Folly and Mischief; and the unhappy and soon hated Majority, will be *entrapped in the Work of their own Hands*. Their very Treachery will become their Punishment, and humble them to repeal their own Appointments. With us, if Experience admonishes us that we are mistaken, there alway subsists a Power, and a Right to re-consider, and correct the Mistakes. Our Constitution scorns the absurd Perfection of the *Medes* and *Perfians*. It consists not in a particular Set of Rules, but in a Liberty of amending any, when the publick finds it expedient for the common Welfare. It is therefore the Result, and accumulated Wisdom of a Series of Ages, constantly retouched and improved. Even Calamities have often taught us Discretion, and contributed to the Blessings, and Security we now enjoy. Our Laws are not the Will of any one Person, who, though ever so wise and

and upright, is liable to be deceived; but of the united Prudence of Men of the best Education, Abilities and Fortune.

Part of those who enact them are of the highest Station and largest Properties, who by their Birth are destined, and therefore educated and prepared for this high Office. Others are admitted to consult with them, nominated by the Prince, out of a Profession of Learning; whose Characters for Abilities and Knowledge, for Virtue and Religion, can alone generally be thought to have recommended them to his Favour.

Another Branch of the Legislature is chosen by the People themselves. Chosen out of those, whose Circumstances put them above Necessities, and have given them Opportunities to be instructed in all, that can be for the common Advantage. Thus the whole seems secured from either Ignorance or Corruption. The Interest of those who make the Laws is most nearly concerned that each should tend to the lasting Prosperity of the whole; because their Families will gather the largest Portion of the Blessings, which are planted by the Parents: Their Honour, their Virtue, their Interest join, and inspire them to defend what their Reason bids them love. These are elected by all who have the smallest Interest in the Safety of the Nation. One would hope, and in Theory presume they would choose none but those, whose Reputation for Honesty and Worth, and Love of their Neighbours; whose Impar-

E

tiality

tiality, and Intrepidity against Dangers, and more difficult because not so fashionable Courage, to combat Flattery and the Promises of Ambition, which will set themselves in array against them, had recommended them to so sacred a Trust. This Hereditary Right and Honour of the People spreads mutual Obligations; procures Patrons and Protectors for the meaner Ranks of the Nation; and secures to them Affability and Benevolence from their Superiours. This gives them Opportunities in their Turn to express an Affection for their long experienced Friends, by a becoming Zeal for their Interest. There is often still found in lowest Circumstances an Heartiness of unbribed Respect; that with a native Greatness of Mind disdains Money, which would tempt them to be ungrateful.

The last and supreme Part of the Legislature is the Prince, who will consent with Pleasure to every Law, which is for the Benefit of his People; because he can neither be great or happy, unless they are so. How distinguishing an Honour is enjoyed by our King! Who alone hath the Satisfaction of governing a free People. Whose Obedience is their Choice, and flows from their Reason and their Virtue. Nothing surely is more likely to keep up strictly to the Precepts, and be a right Application of the Law of Liberty, *Love thy Neighbour as thy self*, as those Directions, which are prescribed to the Publick, by the Publick. Where no Man's private Interest can sway; because it is so many
Men's

Men's private Interest to oppose the Partiality. Where no arbitrary Humour, no Hurry of Resentment, no sudden Provocation can long prevail, or Mistakes be pernicious; because each Appointment receives from every Parliament a new Testimony, that Experience proves it to be right, or at least not greatly wrong, because it is unrepealed.

In this Island his Majesty is represented; his Authority and Mercy intrusted to one chosen by him to view nearer what will contribute to our Safety and Welfare. To him we can have Access, to open with Freedom and Respect our Wants; and are sure to have them represented with Candour or Zeal, as they deserve; and to have them redressed, as the Good of the whole requires. His high Rank and Station, Abilities and Favour, always give him Opportunities and Power to serve us; and being himself a Subject, he will be more easily sensible of all just Complaints, or (what we feel and boast at present as still better, and a more generous Care) will prevent, by Wisdom and a Watchfulness over us, both our Complaints, and our Desires. The chearful Countenances of a contented People, that esteem attending on, and the very Sight of their Governour a Pleasure and a Privilege, though a silent, is the sincerest Praise he can receive from the Joy and Gratitude of a Nation; because this is the natural Expression of Thanks expected by the best Parents, and paid by the most happy Children.

When

When Laws are thus made, Judges uninfluenced by Power, travel twice a Year through the Nation; to protect the virtuous, to vindicate the injured, to intimidate Oppression, and to secure to every one the peaceable Possession of the Fruits of his honest Industry. Thus an Inclination or Necessity of doing well, is inspired into or enforced on all. Virtue and Innocence are honoured, Injustice restrained, and the greatest is unable to harass the meanest; because our Judges have Authority, Integrity and Spirit, to adjudge the Cause of the Fatherless and Widow, to determine with undaunted Wisdom for the right; and are placed above the Temptation of courting Favour, or fearing Power. The meanest are thus supported and defended in a chearful Industry by an inviolable Protection in the Enjoyment of all they gain. Oppression or Injury to this most useful Part of a People, the highest Ornament, the truest Riches, and most ready Strength of every Nation, should be thought most infamous in any Rank of Men. The violent obtaining of the Vineyard of *Naboth* by Subornation of Perjury, and the cowardly Complaisance of Judges to the Prince that desired it, brought Destruction on him and his House; and will, and ought to do so on any Society, where such Practices are permitted, and frequent. A sure and easie Remedy at Law, to secure or recover their little Properties, is the Guardian and Birth-right of the most helpless Condition of Life. The Jewish Law-giver

giver made a noble Compliment to his People, when he supposed them so liable to be prejudiced in Favour of the wretched, that he was obliged to warn them against the generous Weakness. He commanded them not to accept the Person of the poor in his Cause. One loves whilst one condemns such a charitable Partiality; and it is a Proof of Worth and Merit in any Nation, that they can be guilty of it. And even these Judges themselves are not left entirely to their own Discretion; for they cannot punish any one unless twelve of his Neighbours on Oath pronounce him guilty; nor any Man lose his Cause unless they aver that Evidence and Facts are against him. Nay no Person can be so far injured by Suspicion, as to be confined on an Accusation of any Crime, unless some of the neighbouring Gentlemen, (intrusted by the Government, with a Right to watch over the publick Quiet,) think him in probability guilty, and commit him to Prison: Or even so far harrassed as to be brought to a Trial, but when a large Number of them judge, that the Evidence against him is such, as ought to convict him; unless he can invalidate, by better and contrary Reasons and Testimony, what hath been alledged. For these judge on hearing one Side only; his solemn Opportunity of vindicating himself, is reserved to be done in the Presence, and under the Direction of a Person educated in the Knowledge of the Laws, who, after long Experience, is found faithful and qualified to see them executed, in

F

the

the Face of, and by his Country; who hear with Caution, and determine with Candour; and do, as they would be done unto. There can be *no leading into Captivity* among us, no Oppression unless from our private and mutual Passions and Wickedness; and therefore unless against these, without Ingratitude, *no complaining in our Streets.*

Our publick Religion was established with the same Prudence, and by the same Persons, that formed our Laws; assisted by the most learned of the Nation. In the one, the general good directed; in the other, the Gospel, interpreted by free modest Reason, (always diffident of it self, always open to Information, always cautious and unwilling to determine in Things hard to be understood, (the Spirit and Justification of Protestantism) was the Rule of its Appointments. It is continually taught, and the Practice of it enforced by Men educated in such a Manner, and admitted to this Office after such Examination and Care; that it is very strange, if they do not appear valuable for their Learning, and venerable for their Examples. To preserve them in a due and worthy Diligence to their Duty, Men of Age and approved Virtue are set over these by the Prince, to observe their Conduct, to advise them in Difficulties, to admonish the negligent, to rebuke or remove the scandalous. Those who have this Sacred Trust committed to them, will remember the Directions given by *St. Paul* to *Timothy*, for his own Conduct

duct in the like Circumstance. He commands him to *behave himself in the House of God, which is the Church of the living God*, as becomes a Man, who by his Office is appointed *to be a Pillar and Ground of Truth*; for so *Greg. Nissen* and other Fathers rightly interpret these much abused Words of the Apostle; applying them, not to the Church, as the Papists do, but the Bishop of it: Since in the other Parts of the New Testament, the whole Number of Christians are represented, as the *living Temple of God*; consecrated to him by the Holy Spirit; *built on the Foundation of the Apostles and Prophets, of which our Lord is the chief Corner-stone*. A Pastor in it is rightly compared to a Pillar and its ~~supra~~ on which the Inscription was generally engraven to shew the Nature of the Edifice, and to whom it was dedicated, *1 Tim. c. 3. ver. 15*. Though this is so cautiously and wisely settled for the Comfort of the People, who acknowledge they want, and gladly accept this teaching; who thankfully embrace the Opportunity of having their Children brought up in the *Nurture and Admonition of the Lord*, and of being early taught to reverence *the Voice of his Rod*; who think it a Blessing that they can assemble together; hear his holy Word read, and explained; offer up the Sacrifice of Praise and Thanksgiving, the Duty of Reason; and partake of the means of Grace, instituted by our Saviour, in Decency and Order: Although this be so kindly provided, yet eve-

ry Man is permitted to follow his private Judgment; direct his own Conduct, to enjoy the Right of a reasonable Creature, and worship God in the Way he believes most acceptable to him. When Men own they cannot judge for themselves, they must indeed be instructed and guided, by an Authority under which they are placed; not by Choice (of which in the Supposition they are incapable) but by Nature. Men naturally are under no Authority but of their Parents, and the Laws. That of the Parents in this Case is useless, because these themselves want the Direction. And the Testimony of the Laws, though not an infallible, yet is a rational Ground of Assent, to those, who are conscious of Ignorance and an Inability to judge, and proportionable to their Capacities; which, though it may in some Countries and Ages mislead them, is not more likely perhaps to do so, than their Wandrings in Search of Truth by their own Reasonings, which they have not had either Leisure or Opportunities to improve. Thus the only plausible Argument of the A. B. of *Cambray*, and the wiser Papists, from a Necessity of guiding those who are unable to direct themselves, throws such not under the Care of the Church, but of the Laws. If they have Abilities to examine into her Pretences to Authority, all the pleaded Necessity for it vanishes away. If they have not, why do they submit to it? She pretends not to a natural, but a given Authority, and therefore the Reality of the Gift must first be seen
and

and allowed, before her Claim can have a Right to be admitted. If they have Learning and Capacity to enable them to judge, and determine on these leading Questions, the Truth of Christianity, the Genuineness of the Scriptures, the meaning of those Passages on which Popery builds her Power; they may as easily consider about any subaltern Doctrine that is disputed. In Fact, when any Person without Examination submits to her teaching, it is from the mere Influence of Education, or because the Governments where they live have enjoined them. Those, who are, or think they are, able to judge for themselves, (which in this Case is the same thing) are permitted to follow the Direction of their Reason and their Conscience, if they do it with that Modesty, and that Respect, which it becomes all Men to shew, when they withdraw from the Advice of a wise Parent, whose Goodness to them they have in so many Instances experienced: If they behave themselves as faithful honest Subjects, and will defend with their Hands and their Hearts the Country, which protects and indulges them.

Thus with us Power and Efficacy are secured to the Laws; Authority and Impartiality to the Courts of Justice; Majesty to our Senate; Honour to Religion, by reconciling the Benefits of an established Church with a just Toleration; and the Divine Prerogative of making a whole People happy, to our King.

Thus nobly formed for Strength and Happiness is our Constitution. So is that most beautiful, that divine Structure, the human Body; yet Vices and Folly will fill it with Diseases, and Corruption. So alas! can the Wickedness of the Parts that compose it, bring Ruin and Destruction on this most reasonably beloved Frame of Government. The same Discretion, which would preserve the one, will preserve the other. If a Distemper should at any time attack the Vitals of either, a wise Physician must be consulted, and Remedies taken. But few Distempers in either, are so truly dangerous, as being perpetually dealing with Quacks and tampering with Medicines.

If this Plan of Government, which appears so amiable, be worthily obeyed, will not the *Lord of Hosts* be the *Strength* of the Prince, and the People? This Constitution was designed to have been destroyed on this Day, by a Conspiracy which no Religion, but that of the Church of *Rome*, could contrive or approve. Though the most important Part of the dreadful Design was prevented, and the Nation preserved; yet Multitudes were massacred in distant Places of the Kingdom, before Assistance could be sent to protect them. No Ties of Dependence, of Friendship, of Gratitude, of Relation, of repeated Oaths; no Experience of Peace, of Confidence, and Indulgence, could be regarded amidst the loud Clamours of Zeal, and consecrated Cruelty.

To

To come now to my last Observation.

If we are truly thankful to God for this Deliverance, we cannot better show it, than by an honest Diligence to do our Duty in the various Stations, to which our Laws appoint us. And this will effectually prevent the like Dangers for the future.

Nothing but a Christian and a Protestant Spirit, the Spirit of Freemen, who know and love the invaluable Blessings they enjoy, that shall make us act as the Wisdom of our Constitution requires, is wanted to secure us. Negligence and Indifference to its true Interest may still destroy us. *Popery* is still the same Thing; and only differs from what it was, as a Lion chained doth from a Lion at Liberty. Witness its imprudent Rage, during that short Twilight of Power, which dawned upon it in this Kingdom in the Years 1689 and 90. Did it not then discover its Fury and Resentment? Did it not then attain in one Act of Parliament more than 2000 People? Some of which were the most noble and most venerable Characters of this Nation. Had Success attended their Arms, this would have been but the Beginning of Sorrows. And probably a Son of Christian *Rome* would have proscribed more in these two Islands, than in Heathen *Rome*, out of the whole vast *Roman* Empire, were given up to Destruction, for their Virtue, by the cruel Triumvirate. But such natural Virtue and Strength were in our Constitution, which then exerted themselves in its Defence, that the unhappy
King

King on the Throne, whose many real good Qualities were extinguished by his Bigottry, could not destroy it, assisted by all his Alliances abroad, and (which were more likely to have done it) the false Notions of the Duty of Submission, that intimidated Multitudes from resisting him, at Home. But under the Conduct of the Prince of *Orange*, we once more were saved from the Destruction, which Popery meditated for us. How short-lived would have been the Blessing we this Day commemorate, had it not been established and compleated by the Wisdom of King *William*, in settling a Race of Protestant Princes on the Throne of these Kingdoms. How short-lived indeed, let the Fears, which agitated the Hearts of all that loved our Religion, and our Liberties, just before it took Place, bear Testimony. Let his Memory for this be ever had in Honour. *If I forget the Deliverer of our Jerusalem, let my right Hand forget her Cunning. If I do not remember him, let my Tongue cleave to the Roof of my Mouth, yea if I prefer not the Deliverer of Jerusalem in my Mirth.*

How often have we *escaped as a Bird out of the Snare of the Fowler*, almost whether we would or no! Nothing can appear more Providential than every Step of the Deliverance we now commemorate. Whether we consider the honest Horror, with which the Design unexpectedly filled *O Conolly*; the Increduloussness of the Persons, to whom he revealed it; their imprudent trusting him again into the Company of the
Con-

Conspirators; his rash provoking, and awakening their Jealousy, by an ill-timed persuading them to desist in the very Hour of Execution; their seizing him with such dreadful Discretion, and then negligently guarding him; his eluding their Suspicions, and by so slight an Artifice escaping to the Government, who would have imagined that all had been false had he been detained; as soon as he had got safe from the Conspirators, his being again seized, and confin'd by the Watch, and just ready to be sent to Prison; when he was fortunately known and freed, by a Servant of one of the Lords Justices, who was dispatched to inquire after, and observe him: We must acknowledge them to be such Circumstances as shew human Weakness, and the divine Care and Goodness. May we always deserve it! But his Providence, so often visibly interposing, should be receiv'd with Thankfulness as an Admonition and a Warning, not turn'd into a Motive to neglect defending ourselves by human Prudence. We should alway remember that Popery hath still the same Principles; the same Love of Power; the same Arts and Zeal of Cruelty: The same Resentments; and the same Designs; that the Papists have the same and later, and therefore stronger, Pretences to more than half the Possessions of the Protestants of this Kingdom. These they justly, and necessarily forfeited by their unprovoked Rebellions; but they nourish Hope from their very Treasons; and esteem them such Merit, as should en-

gage the *Popish* Powers to restore and support them. No Wonder then if they think the present Inhabitants unjust Intruders. They have still a View to one at *Rome*, whom they call their Civil Sovereign, as well as to one, they acknowledge over all Persons, if not in all Causes, Supreme. They still flatter themselves, that a Time will come, nay that this ever-flying to Morrow is just at Hand, when the Princes of Europe will at last sacrifice their personal Quarrels and minute Interests to the great cause of Religion; and be at Leisure to unite in extirpating Heresy. Witness the ill-conceal'd Joy that bursts forth on every report of News, which gives concern to Protestants. But vain will be all their Hope in the *Popish* Princes of Europe, if we are true to ourselves, and our Constitution. We have the Lord for our Strength; if we will accept his Assistance by doing our Duty.

But to speak plainly. Is there nothing for which we can upbraid ourselves? Whence comes it that in this Nation, and in this Nation only, the lower People continue obstinate in a Religion contrary to that professed by their Governors? Is Superstition more naturally engaging to the Heart of a reasonable Creature, than the Truths of the Gospel in their genuine Majesty of plainness? Almost all the Men of Sense and Knowledge, Education and Fortune, appear to have left it; the Multitude continue still uninfluenced either by Instruction or Example. Ask your own Hearts; let every Man

Man review his own Conduct in his Station, and answer in Humility to God in secret, whether he is a Partaker of this great Guilt. 'Tis strange that a Religion which disciplines the Heart to Holyness and Righteousness, by performing all the Institutions of our Lord in Simplicity and godly Sincerity; which places our Acceptableness in the sight of God on Virtue, and true filial Piety; which will not allow that any Thing can make up for the want of a good Heart and a good life; with such Encouragements, such established Instruction, should not be able to prevail over the most irrational that was ever taught, under the discountenance of so many melancholy Laws, and such unavoidable Severity. Nay (which is a more upbraiding Truth) that *Popery* should be still increasing, notwithstanding the real Excellence of our Religion and all its outward Advantages. This work of Reformation is recommended to us by the dearest Considerations. If perfected, no future Fears could alarm the Nation. Then Peace and Prosperity, Industry and Plenty, would make this Island happy; and the Happiness would be secure from our being of one Heart and one Mind in Loyalty to our King, and Zeal to support the Government. But if there be any, who secretly are indifferent whether the lower People leave their Superstitions or no; and think they can keep them in severer Subjection by the means of the Laws against Popery: If there be any who, having no Religion themselves, are unconcern'd

cern'd what others profess: If there be any, who by Dissoluteness, by a Disregard to all Probity, by an abuse of their Power, their Interest, their Fortunes; who by prompting Witnesses, or Whispering to Juries, and thus making Oaths, (the sacred Guard of our Properties, our Reputations, our Lives) of no force, obstruct the free course of the Law, and give Scandal to well-meaning Papists; who will judge by its Fruits, of their Faith: If there be any who by a criminal Complaisance, tho' they would not thus act themselves, encourage such Practices; who do not feel a natural unbidden Horror flush into their Hearts, and glow to oppose outrages, not only against themselves, their Friends, their Dependents, but against a Stranger, nay an Enemy; who do not esteem Patience and Civility, and the mean Excuse of its not being our Business, Treachery to our associated Natures; and, by such Indolence in Injustice, make the Beholders think any Religion is preferable to that which cannot restrain such unrighteous Treatment of their fellow Creatures: If there be any among the Clergy less diligent in instructing their Flock; in endeavouring to recover the lost Sheep of the House of our *Israel*; than the popish Priests to preserve theirs in Credulity, or pervert others to Error; though ours are excited by the noblest Encouragements, and enabled by Education, and Affluence, to do the Work of their Ministry faithfully, and cheerfully; and theirs are depressed with Poverty, Ignorance and Wretchedness, and act with the terror of Laws ever before their Eyes:

If

If there are any Solicitous and Indefatigable in heaping up Preferments, and Lukewarm in the Works and Labour of Love, towards those committed to their Charge; who prefer residing without Business where Pleasure or future Prospects call them, to dwelling with those for whose Souls their Duty and Engagements require them to watch: Can we wonder that even yet there remain Multitudes of Papists in this Island? Whilst there doth so, can we think our selves lastingly secure? In vain is our Constitution excellent, and formed for Strength; if three fourths of the Nation (many of which have been trained up and exercised in foreign Wars, and an Acquaintance with and Fondness for our Foes) declare themselves Enemies to it, and unite under an opposite Authority, to which they pay a religious Fidelity and Obedience. And the other Part --- Good God grant, that the other Part, may know in this their Day the Things that belong to their Peace; before it be hid from their Eyes.

Far be it from us to plead or wish for new Severities against Popery: All that are more than sufficient to protect our civil Establishment, are more than enough. Every Thing which can look like Hardships merely for a Difference in Opinions, unrelated to the Safety of the State, we scorn and disclaim. Persecution is the Essence of Popery, and abhorred even in the slightest Degree by all, who understand and love true Protestantism. That can never be right in us, which we condemn in them. Let them enjoy every

Indulgence consistent with the Security of the State, out of Charity to their Persons and Love to our own Religion. Severity irritates, and hardens in Opposition; Meekness and friendly Debate may touch the Heart with Kindness, remove Prejudices, and prepare the Mind for Conviction. *The Servant of the Lord*, says St. Paul, *must not strive, but be gentle unto all Men; apt to teach, patient, in Meekness instructing those that oppose themselves; if God peradventure will give them Repentance to the Acknowledgment of the Truth.* This is the Command as well as rational Method of making sincere Converts; and if other Means are preferred before it, we must not wonder if God gives not unpromised, when also it is unnatural Success.

We must not expect great Numbers of hearty and willing Converts from those educated and long habituated to their sad Superstitions. The Hope of a general Change is only from right Measures to influence and instruct Youth; and prevent their being brought up in Obstinacy, and blind treasonable Zeal. *Can the Æthiopian change his Skin, or the Leopard his Spots?* is a Question applicable not only to bad Habits, but the Prejudices of the Nursery. In Good or Ill the Direction is almost equally certain, *Train up a Child in the Way he shall go, and when he is old he will not depart from it.* There is Encouragement enough to attempt to instruct, and persuade those, who are grown up in the Popish Religion; but not to de-
pend

pend on it, as the chief Method of reforming and enlightening the whole Nation. Any Burthen of Expence, to which this Kingdom shall think fit to submit, for educating all the Children of this Island, whose Parents will accept the Assistance, will be the cheapest Way of protecting and defending it from Seditions at Home, or Invasions from abroad. Then well instructed Industry, and its Companions, Cleaness and Contentment, will make Poverty itself become the Parent of Ingenuity and Riches. All, who are either too old or too young for Labour, should be religiously deemed the Wards of Society; and the one, as Veterans in the peaceful Service of their Country be refreshed from Toil; the other, as its Hope, be inured to it, in all the Variety of Employments, which can contribute to the Good of the Whole. Those who have Health and Strength, should be compelled to maintain themselves and Families by some honest Calling; and Sloth and Idleness be punishable as well as the Crimes they constantly produce. And nothing can be a nobler Encouragement to Docility, and Application and Reverence to the Laws in Youth, than the Assurance, that their old Age shall not be wretched, and neglected by them.

To conclude with a few short Reflections on the publick spirited Words of the Psalmist: Let us in Imitation of him, and for the same Reasons which he mentions, *Pray for the Peace of our Jerusalem*, remembering that 'tis an Affront to God to beg of him for that which

which we do not think worth endeavouring to procure ourselves. Prayers declare to us our Duty, as well as offer up to God a sense of our Wants and our Weakness, and are at once a Lesson of Industry and Humility. We ought never to expect his Assistance, but when our own Strength and Prudence are ineffectual. *They shall prosper that Love thee.* A Love for our Country, though the most generous, is the truest Principle of a wise Self-Interest. He that preserves its Welfare, doubles the Value of every Possession, and does good to his dearest Dependents. *Peace be within thy Walls, and Plenteousness within thy Palaces.* Peace for the Sake of all; without which the industrious cannot labour or enjoy its Reward. *Plenteousness in its Palaces,* not for the vain Amusements of the Great; who have no more Senses to gratify than the meanest; and receive less Satisfaction from a cloying Abundance in Pomp and Indolence, than a laborious honest Man from his clean homely Board, seasoned with Temperance and Exercise, with Health and Contentment: But we pray for it, because it is a Blessing to the Multitude. A Desire after the elegant and splendid Superfluities of Life; appointing these to distinguish the Authorities and gradual Subordinations, which are linked together in a Chain of Dependencies, that carry on Society, is most necessary; that the many may be protected by Business from the Temptations and Disorders of Idleness. A few can provide mere Subsistence, nay bare Conveniencies for great Numbers. The
rest

rest must continue unemployed, if nothing more than these were desirable. Plenty therefore and Riches in our Palaces are, though often joyless to the Possessor, yet a Benevolence and Subsistence to Thousands. But Plenty may be, and ought to be separated from, and preserved untainted, by Luxury. That mean Self-Indulgence (whatever is pretended) can never be an Advantage to, but the Ruin of every Society. 'Tis not Luxury that encourages Trade, employs Manufacturers, and awakens the human Genius, but a discreet well-instructed Generosity. The luxurious squander all on themselves; and sacrifice to their Senses, to their Vanity, to Fashion, whatever they can get by the meanest Oppressions, by pinching their Families, by neglecting and ruining their Children, by defrauding Tradesmen; run out their Fortune and Constitutions, and then would submit to any Arts of Rapine and Gain whoever or whatsoever is destroyed by it; at once avaricious and profuse, to gratify their ever craving, ever disappointing Desires. They do not spend more to carry on Trade, but only turn that Stream which should water and refresh many, on themselves, and often in a Deluge that ruins them. True Generosity distributes in Abundance better Satisfaction, in right Proportions among every rank of People that depend upon it, as far as Prudence and Honesty permit. The generous receive their chief Pleasure from seeing others pleased, and happy. We pray also that Plenty of Riches may be treasured up in our Palaces, to defend

K

the

the Nation. Power will accompany these; and a Proportion of Power is necessary to guard against the Force, and strike Terror on the Injustice, of our Neighbours. The next Words of the Psalmist give the same Reason for a Love of our Country, that is mentioned by *Cicero*, and the Writers of that Nation, whose Regard to it was their Glory, and is our Admiration. *For my Brethren and Companions sake I will wish thee Prosperity.* A Love for our Country contains within it, a Love for every other Relation. Without the general Prosperity private Advantages will fade away, and be of little Concernment. But then he adds an higher Reason for his Love of *Jerusalem*, than could enter into the Heart of a Roman; *because of the House of the Lord our God, I will seek to do thee good.* Great as the Motive is to be zealous for the Safety and flourishing Condition of his Country, because it secured temporal Felicity and all its Blessings to every Object of his Affection; yet to a right Mind this is of small Account, in Comparison with the Opportunities of cultivating his Temper by a rational Religion, and nourishing in himself and his Friends, by its Discipline and gracious Means, such Dispositions of Heart; and by Obedience to its Commandments, such Habits of Virtue; as will make them happy, not *only* in this World but through Eternity. *Which that, &c.*



F I N I S.

